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137 country included within the juncture of the Gila and Salt Rivers. Indeed, this region was so choked with mesquite and other bushes as to be nearly impenetrable. For that reason, being at [648] the same time relatively near the Yavapai, it was dangerous territory. This was also the best region for fishing and abounded in 226 rabbits. Fish were taken mostly in Santa Cruz slough at the northern foot of the Sierra Estrella and at the Salt-Gila confluence. From there the Maricopa drifted up the Salt fishing and gathering to a point just above Phoenix, beyond which it was not safe to go. They did not fish much in the Gila. Family parties [594] went together, camping under the bushes. As the women went [222] out gathering mesquite beans, men would accompany them for [246] protection and to hunt jackrabbits. Camp was frequently shifted [361] as the bushes were stripped clean. It was also their habit to move back and forth between the Gila and Salt to foil any lurking enemies. It was customary to include the whole family on such expeditions, although younger children were ordinarily left home in the care of friends when women went out on a day's excursion.

WILD PLANT PRODUCTS

222 The chief interest in wild plant products lay in the mesquite beans and giant cactus (sahuaro) fruit. Other wild plants were more casually used: the following description includes the principal but is not exhaustive.

Mesquite furnished the plant staple. Two or three varieties of [824] the bush grew in this region: screw and straight bean mesquite, and a subvariety of the latter, differing from the common variety in its large thorns. (It is of interest that the straight bean and its bush bore separate names, iya′ and ana′l$_y$: this was not true of the screw bean, i′i′c, nor the long thorned bean, tŏtxač′tk.) The straight bean variety was most plentiful. These bean pods were said to be softer than those growing in the old Halchidhoma country on the Colorado. Mesquite was gathered from early July to the end of August. Certain trees were known for large or [476] sweet beans, but these were not private property. A group of women would go gathering together for fear of the enemy; several men might be within reach.

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eral men might be within reach. Mesquite was picked day after day until the bushes held no more, even after they thought they had enough, because mesquite was their staple. 222

On returning home late in the afternoon, the beans were sorted. The dry beans were put on the roof of the house to dry more thoroughly. These were piled, load upon load, until the last load had remained for three or four days. Should it be cloudy or wet, they were taken off the roof and covered. The thoroughly dry beans were then stowed away in huge basket granaries. An average family would have one large granary filled, with a surplus stored in the house in large pots. 251

The green beans sorted out at the end of each day's gleaning were prepared at once. Mesquite beans resemble our string beans, but while the pods can be readily pulverized in a mortar, it is practically impossible to crack the seeds. These greener pods were pounded up and, without removing the hard seeds, were mixed in water for a drink. Or this was boiled and used as a liquor to mix with other ground seeds. 272

After the storage receptacles were filled, the beans that were discarded as not good enough for storing were ground to be made into cakes. The ground bean meal was sifted in a Pima tray-basket by shaking it over the edge onto a cloth. An elliptical hole (eighteen inches long, twelve wide, by ten deep) was dug in the ground and sprinkled with water until its surface was firm. The sifted flour was poured into this, sprinkled, another layer of flour added, sprinkled, and so on. Finally it was sprinkled and covered with dirt. The following morning they would remove the hard cake of mesquite flour. A woman kept busily at this until twenty or more were prepared. These cakes (hapa'ndj) were intended for use on damp days when the stored pods could not be ground because they were damp. (Mesquite beans absorb the slightest moisture in the atmosphere.) A bit of the cake would be broken off, soaked in water to be used as a drink, or boiled and mixed with other ground seeds. 252

Mesquite was ordinarily used only after pounding in a mortar and grinding on a metate. This was a daily task of the women. The ground meal formed the basis of most food preparations.

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252 Occasionally a quantity was ground and stored in a pot to be eaten dry by the pinch, with a swallow of water. Sometimes the dry pods were boiled without grinding, the liquor to be added to other ground seeds. Mesquite juice was not fermented.

Screw beans, which when picked are bitter or sour, were rotted in a pit for ten days or more, until they became soft and sweet. The pit was lined above and below the beans with green arrow-weeds and the whole covered with dirt. Such pits were made near the dwelling.

222 252 A number of varieties of wild seeds were gathered, all in the same fashion by stripping the seeds from the plants with the fingers into a basket held beneath. Seed beaters were not used. None of these served for more than to give variety to the meals. The plant used more than others was ĭkse'vâ, which furnished tiny red seeds.[2] The seeds were so tiny that a large quantity was needed. They were pounded in a mortar and the chaff blown out [272] as they were shaken in a shallow basket. They were next parched and ground on a metate. Their use was principally for a drink. It was said to feel cool, so that men hunting for jackrabbits liked to drink this. Another low bush, ᵃ'tŏ'n, had tiny black seeds gathered in December. These were also prepared by pounding, parching, and grinding, and were eaten dry by pinches or mixed with water for a drink. Two other seeds were prepared differently. These were âvâa'c, a low bush,[3] and kâvâsω, a common bush three to four feet tall, both gathered in December. The seeds of the latter were tiny and black. These were pounded in the mortar, but not parched. A fire was built in a hole, the coals raked out, and the ashes soaked or damp dirt placed over them. The seeds put in the hole were covered with green leaves, followed by a layer of coals. The whole was plastered over with soaked hot ashes to retain the heat. The following morning they were ground on the metate, then mixed with water to a stiff dough [241] which was eaten raw. Another wild seed plant, ĭkca'mac, differed

[2] This was a low bush, two feet high, with sparse leaves standing out from the stem two inches apart.

[3] Possibly from âvᵃa'k, "I am walking," referring to stripping the bushes as one walked along.

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from these in that it was sometimes cultivated. This was a weed [241] 222 resembling tall Bermuda grass. The seeds were pounded in a 252 mortar to remove the hulls, sprinkled with water, and ground on a metate. The meal was mixed into a dough with a little salt. It was baked in the ashes, which were later washed off, and eaten with mesquite bean soup and the like. The seeds of ȧgwa'vȧ, probably pigweed, were also eaten.

While seeds appear to have been gathered in the late fall, i.e., December, berries were gathered in May and June. A bush about four feet tall, axtŏ'tȧxa'n, bore little sweet red berries. The berries were washed and thrown into hot water to boil. They [272] cooked quickly. This was strained through a cloth, the berries mashed, and replaced in the liquor. This was used as a drink. Sometimes ground wheat (not mesquite) was cooked in this for a mush. If they wished to store the boiled berries, they were spread [251] on a cloth in the shade, and stored in pots when thoroughly dry. Similar berries, axtŏ'tȧvi' (so called because they were bitter?), were prepared in exactly the same way. Mistletoe (kamu'c) grew plentifully on the mesquite bushes. Sprigs of this were gathered, the berries stripped off and boiled to furnish a juice which was sticky but tasteless. This was used as a liquor for wheat mush. Somewhat later than these, in June, the little blueblack berries of Crucifixion thorn (? uwe') were gathered. They were mashed in a basket to make a foamy liquid which was eaten without cooking. Sometimes the berries were dried and stored: when wanted they were soaked in hot water.

A sifter (caxara'c) was used with the axtŏ't berries. This was [415] elliptical, like those of the Pima,[4] shallow, and about a foot long. Thin willow twigs were laid transversely and longitudinally, and bound to the willow hoop.

When a young girl had gathered axtŏ't and uwe' berries for the first time, it was customary for some older woman to mash and rub them on the girl's arms so she would be industrious.

The nuts of the abundant ironwood tree were ground and [171] leached after the fashion in which California Indians prepare acorns. By the end of the season, October, they are said to lie

[4] Russell, *Pima Indians*, p. 146.

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252 thickly under the trees. Gathered in piles, they were beaten until
[222] broken, winnowed in baskets, and the meats taken home. Several women together parched them by tumbling with coals; then they were finally ground on the metate and again winnowed in baskets. This occupied a morning. At noon the ground meal was taken to the river bank, where it was put in a big hole, prepared by firmly patting down the sand. One woman alone proceeded to
[463] leach the bitter meal; one who was specially versed in the technique. She was called "a woman with dry hands" (ica'l,asŭtk, "dry hands"). She alone fetched water to pour through the meal, repeating the soaking as it drained away. All afternoon was required for this task. So long as the nuts remained bitter, the water poured on them continued foamy. When the liquid was finally clear, all the women cut the meal cake with sharp sticks, lifted out their portions, carefully scraped the sand from the bottom, and carried them home in baskets. This was eaten dry.

The little sour beans of the cholla cactus (? atŏ't; also the beans), ripening in March or early April (?), were pit roasted. These were placed on a flat rock in the mountains to be rolled about with a stick to remove the spines. The pit in which they were roasted was small (up to two feet in diameter, one foot deep), since the beans were only about the size of peanuts, and it was hard work to fill the hole. Flat stones were heated in the pit. Late in the evening the beans were put in the hole on a layer of branches of a certain green bush covering the hot stones. They were heaped higher than the surface of the ground, covered with another layer of the same bush, then more hot stones, and banked with a little dirt. A small fire was started over this to keep the stones hot. They were ready in the morning, when they were taken out to dry, while the women went off to gather more.

[222] Opuntia cactus fruit, which was rare in this locality, was
[824] gathered in September. It was eaten only fresh, and was said to give the eater chills.[5] The prickly pear was rolled on the ground with a stick to remove the fine spines or brushed with a bit of sage bush. Tongs were unknown. It was split, peeled, and the
824 flesh eaten raw. (Sometimes the juice was squeezed on a white
[331] horse to make decorative spots.)
[171]

[5] Lloyd (p. 123) notes identical Pima opinion.

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horse to make decorative spots.) Both the fruit and the plant were called kălyă'p, "flat," for the flat leaf-like stems. 824

Yucca baccata grew in the desert to the north. The banana-like fruit was eaten fresh; also stored by splitting and drying. Plant and fruit were ĭtcakwa'tc. 222 [251]

Some stems and leaves of plants were eaten. A plant growing in the mountains (hence called åvi', "mountain") looked like asparagus and was bitter. The stems were roasted in ashes. A little plant, called mŭckwo', was washed and boiled. When tender this was squeezed out between the hands and eaten with salt. The leaves of ågwa'vå, probably pigweed, larger than spinach leaves, were boiled and eaten with salt. This was gathered in the fall. 252

Mescal, the agave plant (maʋĭ'l), was not much eaten because it did not grow in this locality. A few plants grew on the higher parts of the mountains to the south and more plentifully beyond in that direction. It was gathered by men because it grew too far away for the women to go. Most that they used was brought from the Papago country in cooked form. The growing plant was severed from its root by the customary chisel (n,ĭmtakĭ't or maʋil,yĭmtakĭ'tĭc, "mescal–to cut off with"). This was a stick twenty inches long, two in diameter, flattened near one end to provide a chisel edge at one side. (The chisel edge was not at the end, as with other tribes.) This was held against the base of the mescal and hammered with a convenient stone or stick. The long leaves were trimmed short with a knife; the mescal hatchet of other tribes being unknown. One leaf was left long so that the heads might be tied in pairs, or they were fastened in pairs by a stick thrust through them. A man would bring home only six or eight, not a full load, because they were scarce. 222 [137] [262] [462] [439] 222 412

The mescal heads were baked in a pit. A fire was built in it, but the usual stones omitted. The coals were raked out, the ashes sprinkled a little, the heads laid on this, covered with dirt, then ashes and a little fire. If prepared late in the morning, they were allowed to bake all the following night. The short leaves remaining on the baked head were stripped off to be chopped up and mashed in a mortar. This mass was spread to dry on peeled 252

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252 sticks laid side by side or on a cloth, and when dry was rolled in a bundle. This was called mĭl,pŏk, "spread," or hama'nk, "pruned; trimmed off." The head proper was eaten without mashing. The prepared mescal could be soaked in water and [272] chewed on, or the foamy sweet liquor drunk.

Tule pollen and roots formed a most minor food. A child play- [222] ing or a hunter would pause to strip the pollen off in his hand and swallow it. Women gathered it occasionally. They broke the heads off gently so as not to shake out the light pollen, holding a basket beneath to catch the heads. Using a large pot placed on its side for protection against the wind, the heads were shaken out inside it. The pollen was poured into the basket, which was rocked from side to side to bring the chaff to the top. A sweet mush was made of this pollen mixed with a little ground wheat. [251] When they wanted to preserve it, a hole was made, sprinkled and patted, the pollen poured in layer by layer, each being sprinkled, and the whole covered with dirt. A little fire on top baked it cake-like by the next day. Sometimes the large roots of older tules were chewed. They might also be dried and ground to make a gruel. Tules are at'ăpi'l.

[137] Sunflowers grew wild, but were not a foodstuff.

Travellers sometimes boiled the water-filled pulp of the barrel cactus (mĭltŏ't) with a little alkali.

The time when the giant cactus (sahuaro) fruit ripened, the 222 middle of June, was eagerly welcomed, not because the fruit formed any considerable portion of the dietary but as an occa- [527] sion for celebration and debauch. The plant was not common in Maricopa territory proper, growing rather on the lower hill slopes north of the Salt River. Hence the desire to collect the fruit was spiced with the dangers incident to treading so close to Yavapai country. The Yavapai themselves descended from their mountains to gather it in the same area.

The fruit is ripe when it is red at the bud end. The few long spines it bears are at this end: these were readily plucked off [419] with the fingers. The fruit was gathered with a long hook: a pole (presumably a rib of this tree-like cactus) crossed obliquely near one end by a short stick to provide both a hook and crotch to

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work with.[6] Fruits that were fully ripe and open were allowed to remain until on drying the flesh dropped to the ground, when it might be gathered. Those that had not reached this stage were pulled from the plant. These were torn in two and eaten as they were. The fully ripened fruit sours in the summer heat. These were in consequence split and the flesh put into pots. As soon as they reached the river these were placed over a little fire so that the potful was brought nearly to the boiling point. The fruit would then keep; otherwise it soured in half a day. The unripe fruit, on the other hand, if carried about in a pot in this fashion, would simply become a watery mass. The fruit might be stored in this manner until winter, when it was dissolved in water for a drink, said to be very sweet, or strained through a cloth and boiled to syrup.

By preference however, the sahuaro harvest formed the basis of a jollification. If this was their intention, they forbade anyone gathering it until it ripened on the plant: nevertheless some did steal off to get it. They would boil it as above and set as many as one hundred large pots away in the meeting house to ferment. The boiling was done under a shade conveniently near. It was stored in the house while still hot, a little fire being maintained there to keep it warm. A man who was adept watched it for the two days required to ferment. When one potful fermented, he poured some of the contents into others, so that all would finish fermenting at the same time. Each family owned one to three of these potfuls, which they were called to carry home when ready.

Friends in other tribes were invited to dance at this time, saying that "Our store house is ripe." The guests came in a group slowly, camping at some distance from the village. The messenger who bore the invitations now walked out to the camp where he named those invited by each Maricopa, pointing out where he lived.

The method of handing out the drinks was stereotyped. The men invited would bring three or four friends. The host would send his wife into the house to bring out a cupful (a small pot or

[6] Curtis' description (II, 82) of a pole provided with a wooden blade was specifically denied by my informants.

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All small game and
fish was cooked by men; women, however, cooked deer and 252
mountain sheep flesh. The reason is not apparent. [462]

Large mountain turtles (kapĕ'ṭ), about a foot across, were [262]
eaten; also by Papago and Yavapai according to my informant. [71]
These were usually baked in ashes; sometimes boiled. The shells [237]
were not used for any purpose.

Honey was occasionally obtained from the flower stalks of 222
mescal, but these contain very little. This was the product of
large bees (mŭspo'kwĭni'l,a, "black bee"). The classification of [825]
"bees" is rather interesting: working bees were called flies
(xălyasmo''kwĭlyavi'na); another bee with a yellow back (not a
hornet) was mŭspo'cĭlyamŏ'kkakwĭ'sĭc; a fourth variety, re-
sembling a wasp, was mŭspo'kwĭsĭ'c, "yellow bee." The nests of
working bees were found and the insects killed individually, but
their honey was not eaten.

A worm, called amĕ' (more probably a caterpillar, since it was
said to have a horn on each end) was caught, boiled, dried, and [252]
eaten.[17] They caught them in their hands in the spring and late
autumn. There was a peculiar way of catching them: with one
hand they caught the beast, broke off the end with the thumb
nail, squeezed it out, and inserted it between the other fingers of
the same hand. In some fashion they braided long strings of
these, perhaps because the "worm" coiled around its fellows.
Then they boiled and dried them. They were eaten dry or boiled.
Dried "worms" were also heated in warm water and fried. The [252]
finger tips got sore gathering them.

Pets (n,axa'tk, "my dog," any pet) may be conveniently de- 231
scribed here. These were dogs and various birds. The chicken
hawk was perhaps the sole bird deliberately excluded, because [753]
one who handled it would "get sick in the lungs." Turkeys were
not pets.

Dogs (xatk) were said to be like present-day dogs; some black,
others spotted. They were called by whistling or by calling their
names. Several expressions were recorded: kaθi'k, kaθi'k, "come,
come," govŭna'l,ŭm, "get out, go away," sĭkiyĭ'mdĭk, "go

[17] Said to travel rapidly. These are undoubtedly the same as the Pima [825]
ma'kŭm (*ibid.*, p. 81).

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Cigarettes were the old form in which tobacco was smoked. 276
They were rolled in dried cornhusks (hence called haml'nk, "to roll up"), or less commonly, stuffed in sections of a reed (axta'-kasa'c, "soft reed") softer than common arrowreed (axta'). Both varieties grow near Maricopa Wells. These were never passed from one to another. Kutox had never heard of the use of pipes in ancient days: clay pipes came into use only after his [177] birth in 1847–48. These had turned-up bowls and wooden stems made from a hollow stalk. The straight tubular pipe was unknown. Old men made such pipes (mukwl'n$_y$^{a}), baking them like [323] pottery. [887]

No tobacco (u'u'v^{a}c) was cultivated by the Maricopa, in which they were one with the lower Colorado Yumans and dif- [249] fered from the Pima. Instead they commonly used a wild tobac- 222 co, uvâana'l$_y$^{a}, "mesquite tobacco," so called because it grows on 276 sandy hills in the desert beneath the mesquite trees. It is available in the early spring. When the plants were a foot tall, the leaves were plucked and dried in the shade. When they were double that height, they were no longer considered usable, and called in derision xataluwe'n$_y$icîu'v^a, "Coyote's tobacco." An- 276 other tobacco was gotten from the Akwa'ala (akwa'l) by trade 439 through the Cocopa, not from the Cahuilla (xakwi'tc), as noted below. This was called uvâsa'kc, "rotted tobacco." They were also glad to get tobacco from the Pima, who cultivated uvâxa'n, "real tobacco."[19]

According to Kutox, however, the Maricopa cultivated one variety of tobacco 249 (uv^a); the Halchidhoma raised uvâxa'n, "real tobacco," while still on the Colo- 439 rado. Apparently the Maricopa did not raise the plant from their own seeds, for "it was said that they always got the seeds from the Mission [Cahuilla] Indians"; and again that they got them from the Halchidhoma on visits to the Colorado. The latter is much more probable since the Maricopa probably had no direct contact with the Cahuilla. The reason for the association with this tribe is probably implied in the statement that "at the time of the creation, there was one tobacco [773] plant standing there, ever growing. The people around took that. This is where the seed [all seed] comes from." The Cahuilla were named as the first tribe created at that time. It may well be that the Halchidhoma were merely intermediaries, for most of, if not all, the lower Colorado tribes did not cultivate tobacco.

The informant had heard of another variety, growing wild, "Coyote's tobac- 222

[19] The first and third are said to have yellow blossoms; specimens were unavailable.

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222 co" (hatàluwĕ'nĭtcàu'v), which was gathered when there was no more of the cultivated plant available.

249 Very little tobacco was grown; "in little patches," "a few plants." It was planted in the spring after the rains; digging little holes, hoeing and weeding by hand. The informant had never heard of planting the seeds in ashes. As the leaves ripened, were large enough, they were plucked; other leaves matured, until the plant shriveled in the summer heat. Leaves were used, rarely the stems.

276 They were dried, broken up, and stored in little pots, covered with a sherd that just fitted. Tobacco was usually carried about in a little deerskin sack or, since [237] cattle were introduced, in a cow horn. (Mountain sheep horns were not used prior to this.)

Kutox may have been referring to Pima cultivation or to some slight imitation by the Maricopa.

GAMES AND SPORTS

526 Like the Pueblos, kicking races and gambling games were con- [171] sidered the most important contests and were bet on heavily. Kicking races at least figured intertribally. There was the usual unequal division of games and sports between the sexes, with the preponderance in favor of men. While this was perhaps predictable in the matter of sports, it was certainly arbitrary that men had more games. They played at hoop and pole, at ball, and [524] raced, and for sedentary games had dice, cañute, and the hand game. Only double-ball shinny and their own form of the dice [562] game were peculiar to women. The same disparity appears in boys' sports *versus* girls', but here there is every reason to think that children's sports are badly represented in what follows, although I made specific inquiries for them. The hidden ball game, ring and pin, and string figures were pastimes for everyone. All [525] other adult games were inseparable from betting, with the possible exception of the ball game, i.e., the men's form of shinny, which, as a matter of fact, was a lackadaisical, unorganized affair. Basket dice, which might have been expected among the Maricopa, was missing.

The pattern of a race, as elsewhere in the Southwest, was to a given point and return. This appeared, for instance, in kicking races and relays.

In the kicking race (huĭnya'và) they made use of a ball, not a stick. This, called sà'a'n, was manufactured by dipping a stone, an inch and a half in diameter, repeatedly into melted gum until it grew to the size of our baseballs. For this purpose they used

/82 cont./

000 cooking pots of many sizes.

From the Pima they also learned to weave cloth from
291 [177] native cotton. The dress of the women formerly consisted of a piece of this cloth wound around the body under the arms and reaching to the knees, with an outer shawl for cold weather.
[302] The men wore only the breech-cloth, but painted their bodies elaborately.

The Maricopa, of course, possessed the same wealth of
262 native vegetal and animal foods as the Pima, and employed the same methods of gathering and treating them. The fruit of the giant cactus, found in unlimited quantities, is still one of their important staples. This strange creation of the plant world blooms in early spring and ripens its fruit in June and July. Using a long
[222] pole with a wooden blade at the end, the women cut the fruit from the plant and carry it to the settlements in large baskets. The
[252] fruit is eaten fresh, dried, made into jelly, or preserved. They
273 also make quantities of wine from it, first boiling the fruit, then draining the juice into large jars, which are kept in a heated house for a week to ferment. A number of women, sometimes twenty-
[476] five or more, formerly joined in making wine, and when it was
[574] ready their neighbors were invited to a great feast, which always ended in a debauch. This deplorable custom, along with many of a commendable nature, was derived from the Pima.

241 The Maricopa are a sedentary, agricultural people. The
[252] principal crop of their small irrigated farms is wheat, which they
[412] grind into coarse flour on the metate, or hand mealing stone.

582 /83/ The little that remains of their former social organization indicates that it was identical with that of the Mohave. Nothing could be learned tending to show that under this system marriage within recognized groups of kindred was prohibited. The union
584 was without ceremony, and formal consent of the parents was not necessary; if they did not send the young man away, it was assumed that they were willing to accept him as a son-in-law.

[764] As among other Yuman tribes, the dead are burned. Within
765 a few days after the cremation of the body of an important man a mourning ceremony, called Nyimich, is observed. Fuel is heaped up to form a pyre, on which are placed pieces of clothing of each of the near relatives of the deceased. The men march around the pyre shouting and crying, followed by the women carrying